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The Orthodox Herald

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HALF WAY

On May 1st we celebrate mid-Pentecost which means that the half way mark between Easter/Paska and Pentecost, these two great days of note on our Church calendar, have been reached. In the Gospel reading for the day John 7:14-30 we read that in the middle of the feast Jesus went up into the temple and He taught... Among those present in the temple were some Pharisees and Sadducees. They did not really listen to what He said because their minds were closed and so they failed to recognize Him as their Saviour.

They hated each other and they hated Jesus but not for the same reason. The Pharisees hated Him because He questioned some of their petty rules and regulations. If He was right they were wrong and they were tied to their system more than they loved God. The Sadducees on the other hand were a part of a political party. They didn't observe the rules and regulations made by the Pharisees. They collaborated with the Romans who were masters in their country and they had a very comfortable life. They didn't want a Messiah to come because they felt that their comfortable lifestyle would be disturbed. They hated Jesus because He interfered with their vested interest which was dearer to them than was God.

These reasons can be found today for giving God lip service. It is possible for a person to love his own little system or place in society more than he loves God. It might be well for us to read John 7:14 on and to meditate on some of the points Jesus raises. We might ask ourselves how we resemble the Pharisees and Sadducees as we fret and fuss bent on telling God how to organize His world, our lives and the lives of others. We can be so busy listening to what is trivial and of little consequence that we miss His voice pleading: "Be still and know that I am God." Psalm 46:10.

Let's cut out this prayer and place it where we can see it and use it...

"Give me Lord, a listening heart, a

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The One whose love surrounds us is aware
life's burdens can be difficult to bear,
and when the heart wants comforting, will send
the one who serves Him best — the faithful friend.

NO VACUUM

When the apostles and the women met in the upper room after the Ascension all doubt seemed to have left them. This doubt, which has separated so many people from God in the centuries before and since, seemed to have left them during the period after the Resurrection appearances. Before this it was evident on a number of occasions:

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said to them, because of your unbelief." (Matt 17:20)

"O ye of little faith, wherefore did you doubt?" (Matt 14:31)

"O fools and slow of heart to believe all that the prophets have spoken." (Luke 24:25)

Now that the apostles had seen the risen Christ, and had witnessed His Ascension into heaven, the doubt fled away, and this troubling spirit no longer beset them — for the moment at least. As the disciples "continued with one accord in prayer and supplication" (Acts 1:14) with Mary and other women, there existed a vacuum, a state of soul where something must enter. If the spirit of doubt returned it would bring something worse than itself. (Luke 11:24-26)

The potential was already there, as was evidenced even after the disciples had chosen to give up all and follow Christ. They could be selfish — we know how some of them quarreled over their place in the kingdom of heaven. "Who would be first?" they asked. (Matt 21:31) They could even ask, in effect, "Now Lord, we have left all, what do we get?" (Mark 10:28) They were quite capable of bigotry; "And we forebade him, because he followeth not us." (Mark 9:38) There was self-righteousness: "Although all

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CATHOLIC

"I believe in ... One Holy, Catholic and Apostolic Church." We recite these words each time we say the Creed. What does the word Catholic mean? The Church is called Catholic meaning Universal. It is not bound by nationality. Here "is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free. (Col 3:11) Neither is it limited by space nor time; it is for all people and for all times "unto the uttermost parts of the earth (Acts 1:8), and "unto the end of the world." (Matt 28:20)

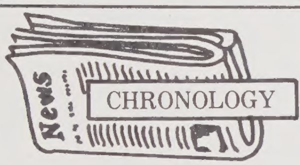
In our Slavonic translation "Catholic" also implies the epithet "Sobornaja." Sobornost has a specific and very significant meaning. In the Eastern Orthodox Church the highest infallible guidance is placed in the collective voice of the Church. One individual may err and might misunderstand, but the voice of two or three in harmony is the voice of God. "In the mouth of two or three witnesses every word may be established (Matt 18:16, John 8:17) and also "where two or three are gathered in my name, there I am in the midst of them. (Matt 18:20)

The distinctive proof of the need of "sobornost" has been given to us by the holy apostles themselves. During their time the question arose concerning the need of circumcision for the gentiles. Not one of the apostles decided this dispute individually, but they placed the supreme authority in the plural decision. (Acts 15)

The apostolic successors, the holy fathers for many centuries have ruled the Church "soborno." They have expounded the dogmas at their General Councils, of which there were seven. All the heretic teachings have been suppressed by the collective voice of the Church. The same order has been bequeathed to us for future times in canonical law: "Where there are two or three hierarchs, they shall get together (in synod) and discuss their matters for the glory of the holy Church." Through

Continued on Page 3, Col. 3

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COMMEMORATIVE MINIATURE ICONS for church anniversaries, etc. may be ordered special made from Toroney's Woodwork and Church Supply, Box 321-K, RR#2, Glenmoore, PA 19343 or phone (215) 942-3506. The plaques are solid walnut wood finished with high gloss polymer coating.

BULGARIA — Most Christians here are Orthodox but there are groups of Pentecostal, Methodist, Baptist, Adventists and Reformed (Congregational). Church leaders are concerned over the growing influences of sects such as the Unification church, Jehovah's Witnesses, Church of Jesus Christ of Latter Day Saints (Mormons), International Society for Krishna Consciousness and Unitarians.

ORTHODOX CHURCH MEETINGS by Mr. McKibben is available for $9.95 from St. Ignatius Press, 6665 Huntley Rd., Suite K, Columbus, OH 43229. The book deals with parish council and yearly congregational meetings, giving a fresh approach for tackling the administrative challenges facing Orthodoxy in America.

HELP THE CHILDREN OF ROMANIA, Dept. 771246, Detroit, MI 48277-1246 is the address where your donations can be sent. This help is being organized by the Romanian Orthodox Episcopate of America, which has assigned priests in the U.S. to coordinate supplies and one in Romania to see to the distribution.

CHILDREN in the U.S. can help children in Romania. They can make individual care packages by placing the following items in a one-gallon ziplock type plastic bag: small hand towel, washcloth, soap, toothpaste, comb, socks, chewing gum, and a toy. Children are encouraged to include their name and photo along with the name and address of their home parish. Several thank you notes have already been received by children in the U.S. For info write to Preoteasa Clara Mancantelli, 950 Maple Dr., Hermitage, PA 16148. Packages should be sent to her by May 10.

THE FILM **JESUS** has been translated into 15 languages for Russians to view.

ST. BASIL'S CATHEDRAL in Moscow, the many domed church on Red Square is now being used for religious services after 70 years of no services allowed. The cathedral is interesting to visit as it is not one big church in the interior. Under every cupola there is a chapel complete with ikonostas. Each has its own saint. In reality it has a series of churches.

AN ORTHODOX STUDY BIBLE is now being prepared. The first volume will contain the New Testament and Psalms with Orthodox footnotes. Write: St. Athanasius College, 6778 Pasado Rd., Goleta, CA 93117.

ST. NICHOLAS ANTIOCHIAN CATHEDRAL, 355 State St. in Brooklyn, NY celebrated its 95th anniversary recently. The church contains many items of interest: a shroud used on Holy Friday which was given by Czar Nicholas II of Russia to Bishop Raphael, relics of St. Nicholas which are found near his icon in the iconostas, and relics of St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom which are in the sanctuary, and many antimins from the early days of the church.

MANY NEW MONASTERIES AND SKETES are being formed in the USA. Among them are: Orthodox Monastery of Mother of God, 1484 Star Route 171, Woodstock Valley, CT 06282, St. Gregory of Palamas Orthodox Monastery, P.O. Box 206, Hayesville, OH 44838 and St. Tikhon Orthodox Skete, 1319 So. 11th St., Lincoln, NE 68502. These are affiliated with various jurisdictions.

O.C.A.M.P.R. The Orthodox Christian Association of Medicine, Psychology, and Religion has now organized a Research Center to "integrate the spiritual message of the faith with the sciences, and will seek to provide Orthodox resources for the research, publications, and speaking for various church ministries." Its goal is to show how life is affected by faith in terms of the healing disciplines." Write to P.O. Box 958, Cambridge, MA 02238.

THE ORTHODOX CHURCH OF PORTUGAL, consisting of 20 parishes, and 25 mission stations with 30 clergy has been received under the omophorion of the Orthodox Church of Poland. Metropolitan Gabriel, a native Portuguese, heads the 12,000 member church which runs homes for children and the elderly and has five monasteries with 40 nuns and 5 monks.

THE PAPER ICON PROJECT will continue in 1991. Icons from calendars, memorial cards, books are being collected and sent to Russia, Africa, and other areas of the world. Send to Phil Tamoush, P.O. Box 1128, Torrance, CA 90505.

RUSSIAN GOSPELS OF ST. JOHN are being made available in Moscow. 1,150,000 copies have been printed with a "plan of salvation" on the inside of the covers. They are being made available by a group in Tennessee who have printed gospel messages in Russian magazines and newspapers like **Nedeila, Izvestia**, and **Rabotnitza** (a monthly women's magazine with readership of 80 million).

The 1991 Orthodox Conference, sponsored by St. Mark Cathedral, 850 South Street, Boston, MA 02131 will be held July 22-26 at Dana Hall School in Wellesley, MA.

LITURGICAL MUSIC in English by Russian composers may be ordered from Stephen Kopestonsky, 685 S. Cleveland Ave., Mogadore, OH 44260, MUSICA RUSSICA, 3394 Monarch Lane, Annadale, VA 22003 or Fr. Dimitri, 330 Shaw Ave., McKeesport, PA 15132.

BEGINNING AND END

The feast day of the Ascension of Christ, which we celebrate forty days after Easter/Pascha, falls on May 16 this year. It is an ancient feast, mention of it is made in documents of the very early church. St. John Chrysostom, who died in the year 407, called the feast "great and most important" and attributes its institution to the Apostles. It is also mentioned in the **Apostolic Constitution**, written before the fifth century.

Jesus Christ started His earthly life on the feast day of His Nativity/Christmas and ended it on the feast of the Ascension. The narrations of this event are found in Mark 16:9-20; Luke 24:36-53 and Acts 1:1-11. These Scripture readings simply and graphically depict His leaving His apostles and ascending into heaven. At the Divine Liturgy parts of Psalms 47, 48 and 49 are used antiphonically. They speak of the divine glory of Christ the Saviour.

The Ascension teaches us that we do not follow a dead hero, however good and however great, but a Living Lord who reigns in glory. "Who for us men and for our salvation came down from heaven ... and ascended into heaven, and sitteth at the right hand of the Father." (From the Creed)

He is in heaven — there to guide and direct His Church and to be available for us wherever we may be as Savior and Lord. It is the power of the ascended Lord which makes the Christian life possible. His human life is like a flaming meteor, coming from the unknown and returning to the unknown but seen as a great flashing light in the sky. The mystery of His birth at Christmas and the fact of the Ascension tell of that Unknown from which He came and to which He returned and by Faith we are united to that Eternal Realm beyond time and space through Jesus Christ.

7TH SUNDAY OF EASTER/PASCHA

This Sunday, May 19, is dedicated to the Fathers of the 1st Ecumenical Council, which was summoned by emperor Constantine the Great on May 20, 325 and which closed on July 25. It is sometimes called the Synod of the 318 Fathers because that was the number of bishops who attended the Council.

As the Church was expanding, differences arose as to important points as who was Jesus Christ and what did the Christians believe. At this Council, it was established that Jesus Christ, the son of God, was not created by the Father, was born of Him, of His own substance before all ages, and that consequently, the Son does not differ in His nature from the Father, but forms with Him a single Godhead.

What we know as the Nicene Creed, which we recite at every Divine Liturgy, was started to be formulated at this Council. It was completed at the next Council, which met 57 years later in Constantinople.

Another subject discussed was the date of Easter/Pascha. This 1st Ecumenical Council established the calendar formula, which sets the date of Easter/Pascha. It also dealt with clergy celibacy and regulated matters of ecclesiastical importance, which concerned territorial and moral questions of clergy and laity.

On this Sunday the Church does not honor the individual bishops who took part, although many of them suffered much for the Church and they have been entered into the Calendar of Saints, but it pays homage to the collective witness that they bore to Christian truth.

It must be remembered that many of these men were preaching Christ during the great persecutions of Christians and before it became safe to be identified as a Christian. They arrived at the Council showing signs of the torture and punishment they had endured, many with parts of their bodies mutilated or torn off. The discussions were not an intellectual pursuit for them but beliefs they were willing to die for.

WHY VESTIBULES?

We received a bulletin from a church recently which read: "For Sale - Eight pews, rarely used, almost new condition." Later on in the bulletin we read the explanation for the For Sale item. The pastor wrote: "The pews mentioned in the item are the front four pews on each side in our church. They are empty Sunday after Sunday while people stand in the vestibule and crowd on the choir loft. Since they are superfluous, we should sell them and use the money for something more useful."

Why do we have vestibules in our churches? They had a specific purpose. In the early ages, it was the place set aside for catechumens — persons who wished to become Christians, who were receiving instruction and preparing for baptism — and for penitents — Christians who, because of their sins, were refused communion and were made to hear the Services from the vestibule not in the body of the church. The penitential services were held here to show that the people standing here had removed themselves farther away from God by their sins and became unworthy to stand within His temple.

Even further out was an outer vestibule or porch. The "weepers" stood here. They were a class of penitents who were forbidden to enter the church, and they stood out on the porch imploring those who were entering to pray for them.

At the present time the number of adult catechumens is almost nil, public excommunications almost never occur and there is not a need of spacious vestibules.

All baptized people should want to be as close to God as possible and stand as close to the altar as possible.

A PRAYER IN GRIEF

"Let not your hearts be troubled; ye believe in God, believe also in me." St. John 14:1

ALMIGHTY GOD, my heart is sad. What I had hoped and prayed would not happen has come to pass, and I am beside myself with grief. The sun rises and I am not filled with its light. Night comes and the darkness closes in. The one I loved is gone and something of me is gone too.

The places remain that we knew so well and who can I tell? Who has ever known me so well, understood my silences, and read my glances like a book? Where shall I turn? I turn to pray and am too wrapped up in myself. I do not want to be bitter, but oh, how this loss stings, and the tears come, and the hours weigh me down like great boulders in deep water.

O thou, who in Christ Jesus art able to deliver the righteous into peace, flood over the burning sorrow of my soul. Aid me to trust thee as I take the next step, as I eat the next meal alone, if need be, as I go through the activities of the day.

Thy Word bespeaks Presence. Comfort me, my God, as only thou canst. Enfold me, just now, close to thy side.

Through the conqueror of sorrow, Christ Jesus. Amen.

•Catholic

the "sobornost," the oneness of the Church is manifested, as all the parts of it are linked together.

Fr. A.V.

Dabs of Thoughts

Prefer a loss to a dishonest gain; the one brings pain at the moment, the other for all time.

———————

"Ivanov" is the most common Russian surname. It means a "descendent of Ivan." There are over 100,000 Ivanovs in Moscow alone. "Ivanov" corresponds to "Johnson" or son of John. "Smirnov," or "Humble" - "Peaceful" is next in line with over 80,000 Smirnovs in Moscow.

———————

An old proverb tells us that all the world loves a lover. Perhaps the Church has lost a lot of its influence because deep love cannot be sensed in the congregation. When members of a congregation are alienated over trifles, they bear witness to the world that the quality of love is lacking. The world cannot be brought to the life-changing Gospel until a truly pounding and throbbing love develops among the members of a parish. Those who become so enmeshed in themselves that they cannot love others, do God no service.

———————

An old man was asked by a certain soldier if God received a penitent man. After advising him with many words, the man said to the soldier: "Tell me, if your cloak were torn, would you throw it away?" The soldier answered: "No, I would patch it and wear it." The old man said to him: "If you would spare your cloak, shall no God have mercy on His own image?" (From the Desert Fathers - Book 20)

———————

He Who ordained the Sabbath knew what He was doing. People need rest — mentally, physically, and emotionally.

———————

Stylites were a class of ascetics who lived on top of pillars. The most famous of these was Simeon stylites who was born in Antioch, Syria in 388 and died in 459. He spent 36 years on a pillar topped by a narrow platform. Visitors reached this by means of a ladder. There was no covered cabin on the platform. This is not a legend but is substantiated by sound, historical documents. Simeon did not just sit there, he was in touch with emperors, was concerned about the Council of Calcedon, which met in 451 and dealt with the controversy that held that there was only one nature in Christ, and carried on an extensive correspondence. Stylites could be found in Russia as late as the 15th century.

ONIONS, GARLICS AND LEEKS

"We remember the fish we ate in Egypt ... the leeks, the onions and the garlic ... our strength is dried up..." Num 11:5-6.

Leeks (allium porrum), onions (allium cepa) and garlics (allium sativum) all belong to the lily family. Onions and leeks are herbaceous biennial, whereas garlic is a perennial. Although all three bulbs were common vegetables in Palestine and throughout the Near East, they are only mentioned once in the Bible. Their unavailability was lamented in the passage above during the long wandering by the Israelites in the wilderness (Exodus).

Onions probably originated in Asia but were grown in Egypt prior 3000 B.C. They were eaten raw, boiled and used as side dishes, especially with lentils. The spherical bulb was believed by the Egyptians to represent the universe. The Israelites ate the bulbs but not the leaves which they considered harmful. Onions were used by herbists for concocting medicines and in the ancient world, Egyptian onions were most prized because they had the best flavor primarily because the milder species grow in the warmer climates. The onion has always been preferred for its flavor rather than its nutrient value, which is low. The current name is believed to come from the Latin word, unus (one). Onions were introduced into England by the Romans and from there the cultivated species were carried to the New World.

The Hebrew word in the Number's passage, which is translated as leeks, literally means grass and some scholars question its use in the translation. However, leeks is a logical extension of the rest of the passage. Leeks, which are sweeter than onions, were less cultivated in ancient Palestine than the other two bulbous vegetables.

Garlic probably originated in the Kirghiz steppes of central Asia and was cultivated in Egypt prior to 3000 B.C. Herodotus, the 5th century B.C. Greek historian, tells us that large quantities of garlic was used by the builders of the Pyramid of Cheops and inscribed this fact on the walls of the edifice. Garlic was always prized for its flavor enhancing qualities. The oil of garlic, which contains disulfides, gives it its characteristic odor and has been highly prized for medical purposes partly because it contains allicin ($C_6H_{10}OS_2$) — an effective antibiotic against both Gram positive and Gram negative organisms. Sterling Drug was issued a patent for its use in 1950. More recently (1977) allicin has been shown to have fungicidal properties. During the Middle Ages, garlic was used as a charm against vampires and in modern times has been shown to be beneficial to the circulatory system.

Following the Bar Kockba revolution and the expulsion of the Jews from Jerusalem in 135 A.D., the bulbous vegetables became part of the Jewish culture and a distinct part of the Sedar dinner eaten during Passover. They are also part of the traditional Russian Orthodox meals for both Christmas and Pascha.

Larry R. Sherman, Ph.D.

The greatest ability is dependability.

•Kitchen Corner

day and only serving with boiled potatoes.

Variation: 1. You can use less vinegar but make sure that between the water and vinegar you have 1 cup liquid. 2. Some of my friends have tried this on fresh spinach greens and liked it.

PRESS FUND

This begins our fortieth year of publishing. We have been encouraged by your kind words through the years and by your help in keeping us publishing. You share in our joy at reaching this anniversary. Spasebo, a Russian thank you to all.

Helen Cudlic, Irene Allen, Alexandra Spanovic, Paul E. Godfrey, Stanley and Anne Kapuska, Vera Helwig, Anne Bennett, Sonia Kotrady, Gregory Mazur, Leda Schmidt, Kathy Kolarsky, Aunt Sonia Glovach, Dorothy Genoni, Paul Rusinko, Vera Vrabel, Ethel Watlock, Andrew Skapura, Olga Kasper, Fr. Basil Micek, William Veschuroff, David Mazurik, Jim and Johanna Wagner, Anonymous (8), Fay Donchak, Anna Rosko. Olga Krasofsky in memory of Ann Babich, the sister of Fr. Seraphim of Mount Athos. Mary Mihaly an Easter donation in memory of Mark Mihaly her grandnephew who was killed in an auto accident on Sept. 11, 1990 at the age of 18. Catherine Wulczyn in memory of deceased members of Wulczyn, Waranitsky, Pinko, Kuczak, Dudek families and Anna Kubis. John and Michele Spack and grandchildren Christine and Justine in memory of Michael Spack, who fell asleep in Lord on Jan. 16, 1991. Helen in memory of her husband Alexander Karel. Father and Matushka Stroyen in memory of associate editors of "The Herald" when it was begun 40 years ago: Fr. Peter Bohush, Fr. Joseph J. Pishtey, and Fr. John Skvir.



EDITORS' NOTES

This month has special significance for us. It is the month of our **45 wedding anniversary, 45 years since Father's ordination** and the **beginning of our 40th year of publication of The Orthodox Herald**. We have so many rich memories of these years and we wish to thank you who have given us these memories. When we reach any milestone it is necessary to make plans to reach the next one and not to loiter too long at the one we have reached. With this in mind especially as far as **The Orthodox Herald** is concerned we would like your comments on how we can make the paper more interesting, more useful, and more uplifting for you.

One area where we spend a lot of time writing articles is placing biblical references after all quotes. We give book and verses. Do you find this necessary? Do you look the references up and see in which context they were used? Do the references clutter up the articles and make them harder to read?

Would you like to see a question and answer column? Should we reinstitute the "Letters to the Editors" column?

We get many requests for Hanya's letters. If a new one cannot be written, would you mind one of the past ones being reprinted?

Does the Chronology page carry any useful material? How would you suggest we change it?

Do you want all ethnic recipes in the Kitchen Corner or would any good recipe do? Do you like the write-ups or would you just prefer the recipes?

Are there any suggestions you have which are not mentioned here that you feel would make the **Herald** more appealing?

We are guided by the notes and suggestions so many of you have sent us over the past 39 years. Your help has resulted in the paper being printed for so many years. As someone wrote — the **Herald** should have been out of business a long time ago according to statistical data on the life of such a specialized paper. But we will continue on as long as God gives us the strength to tell about His Holy Church.

We have personally gained much. We have made so many "pen pals." People who have become dear to us through correspondence even though many times we have not met. We have grown and kept alert as we must research and check the accuracy of material for the articles. Our spiritual life has been strengthened by the "podvig." — the discipline needed to not only write the articles but get them to the printers on time, keep track of the subscriptions and correspondence which we receive and be sure you get each issue on time. This has presented a problem many times when illness or deaths or emergencies or moving around the world necessitated long hours of work and much planning. We have not missed an issue nor sent out one late nor reprinted an issue in all the 39 years. **We take our podvig seriously.**

Please continue to pray for us. "Pray always for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel." God be with you,

Father & Matushka
Stroyen

MOTHER'S DAY

On Mother's Day we will think with gratitude and affection of our mothers, and reach out in thought and prayer to bless all mothers everywhere. As we acknowledge the invaluable role mothers have in our lives, let us celebrate all the wonderful qualities that mothers express and that have been instilled in us. A mother cannot give what she doesn't have herself. But if a mother has faith, even as small as the grain of a mustard seed, she can impart great wisdom and confidence to her children. A mother can give her children material things, but one day they will be on their own coping with life, and all the material things will be a faded memory. But when troubles come, and they surely will, they will be sustained by their faith or abandoned to their limited resources if little faith was given them.

Happy Mother's Day to all those good women who tried their best. It is good to make a special effort to express our love and appreciation, for sometimes we may feel so certain that our gratitude is known and felt that we fail to see the need to voice it. It may be that we are no longer able to voice our gratitude to our mothers, but we can say a prayer for them expressing our appreciation to God for them.

KYRIOPASCHA

We are grateful to Fr. Dimitri Ermakov of McKeesport, Pa., who sent us material and wonderful, rare documents concerning Kyrio-Pascha which those on the Julian (Traditional) Calendar celebrated this year.

This year, the Bright and Glorious Feast of Christ's Resurrection coincided with another great feast day of our Orthodox Church — The Annunciation which day our Church identifies as "the Crown of our salvation." This feast day is always governed by extraordinary rubrics as is the Resurrection which is the Holy Day of Holy Days. The two Feasts were combined into one grand celebration something which is given to mankind only twelve times in a cycle of 532 years as established at the 1st Ecumenical Council (see article on this Council in this issue).

The last time Kyriopascha occurred was in the year 1912, 79 years ago. The next time will be in the year 2075, 84 years from now.

ALASKA FUND

Copies go to missions and missioners in Alaska thanks to Ann and Stanley Kapuska, William C. Veschuroff, Mary Opalak, Olga Kasper, Elia and Mary Phillips, Gregory Mazur, Ethel Watlock, Leda Schmidt, Vera Vrabel, Paul Rusinko. Steve and Lenora Evancho in memory of Anna and John Sulin and Helen and George Evancho.

To teach is to learn twice.

•No vacuum

shall be offended, yet will not I." (Matt 26:33) They were even capable of rejecting God's little ones: "And they brought young children to Him, that He should touch them and His disciples rebuked those that brought them." (Matt 19:13)

Someone came at Pentecost, however, to fill the spiritual vacuum, and there was no room within the disciples and the early church for doubt to re-enter, bringing with it other troublesome things. This someone, of course, was the Holy Spirit who pervaded the souls of these men and women. Whereas He had been **with** them before, He was now **in** them. Now the prime concern in life was no longer self, but the Person of Jesus Christ. The Church was established, and the power of the Holy Spirit was able to do mighty works, and to change the lives of myriads of other men and women from generation to generation.



It takes longer to shop in the vegetable section of the market these days. It has on display so much besides the potatoes, onions, cabbage and head lettuce which were its main offerings a few years ago. We can now find fresh herbs, such unusual vegetables that many stores carry identifying signs and all types of greens to add to the tossed salad. Among all this, I was pleased to find the old-fashioned dandelion greens. It brought back so many memories.

I looked forward to the warm sunny Saturdays in May when I was allowed to go out to dig out dandelions. This lasted only a short time as the dandelion greens had to be cut out of the ground while the greens were still quite small and had not begun to bud or flower. I would be given a basket and a knife and with other children in the neighborhood I would head for open fields and still untilled gardens where we knew from former years the best stands of dandelions would be found. Our mothers knew how to keep us busy doing something we enjoyed and doing something useful all at the same time. Once the dandelions were washed, they were wilted in a sweet sour gravy and enjoyed with a few pieces of boiled potatoes and sometimes a piece of fried ham.

WILTED DANDELION GREENS

1 qt. dandelion leaves
5 slices bacon
¼ cup cider vinegar
¾ cup water
1 Tbls. flour
1 egg
2 Tbls. sugar
1 tsp. salt
1 Tbls. sour cream (optional)

Wash dandelion carefully. Cut up as you would lettuce for a salad. Dice bacon or salt pork. Fry until crisp. Remove some of the fat. Add flour and brown lightly over medium heat. Add vinegar and water and bring to boil, stirring constantly. Beat the egg well in fairly large bowl. Add sugar and salt. Beat again. Gradually add the hot mixture to the egg mixture, beating constantly. Return to pot and just heat through stirring constantly. Stir in the sour cream, if desired. Pour mixture over the dandelion. Mix well. Garnish with hard boiled egg slices, especially if you are using this for a fast

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1. Acts 14:6-18
2. 10:34-43
3. 10:44-11:10
4. 12:1-11
5. **Acts 11:19-26, 29-30 - Sunday**
6. 12:1-11
7. 12:25-13:12
8. 1 Pet 5:6-14
9. 14:20-27
10. 15:5-34
11. 15:35-41
12. **Acts 16:16-34 Sunday**
13. 17:1-15
14. 17:19-28
15. 18:22-28
16. **1:1-12 Ascension**
17. 19:1-8
18. 20:7-12
19. **Acts 20:16-18, 28-36 Sunday**
20. 21:8-14
21. 1 John 1:1-17
22. 23:1-11
23. 25:13-19
24. Heb 7:26-8:2
25. Acts 28:1-31
26. **2:1-11 Pentecost Sunday**
27. Eph 5:9-19
28. Rom 1:1-7, 13-17
29. 1:18-27
30. 1:28-2:9
31. 2:14-29

BIBLE STUDY

After a successful military campaign, Alexander the Great was known to reward soldiers who performed bravely and to punish those who had demonstrated cowardice. In one occasion, while celebrating a victory with his generals, Alexander's guards dragged a young soldier before him. The man had been charged with deserting his post, and was now to receive Alexander's sentence.

The automatic penalty for such an offense usually was death. But for a reason known only to him, this time, Alexander hesitated. He looked down on the young soldier — who was trembling and prostrate before Him — and asked a simple question.

"Soldier, what is your name?"

"Alexander," the young man whispered weakly.

"What is your name?" Alexander asked again, his voice rising in anger.

"Alexander," the soldier repeated ashamedly.

In a flash, the great ruler was upon the man. He grabbed him by the front of his tunic and yanked him face-to-face.

"That's my name," Alexander roared. Then, in a suddenly soft — but harsh — tone, he continued:

"Soldier, you shall live. But from this day on, you either must change your conduct, or you must change your name!"

Alexander's point, of course, was that if the soldier was to share his name, he must behave in a way that was consistent with the ruler's reputation and character.

In Acts 11:26 we read: "So it was for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch." If we bear the name Christian, we like the young soldier must demonstrate behavior that proves us worthy of that name.

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•Half way

heart tuned to You, so that I do not miss Your Divine Voice coming to me daily through others, in my personal hopes and fears; achievements and failures; joys and sorrows.

"Help me, Jesus, Son of God, to achieve a silent, receptive attitude, for it is only then that I will hear Your Voice calling me by name, and having attained this close relationship, there will no longer be need for words, as a peaceful calm will come to my soul."